# EXPLANATION OF A ḤADĪTH INCLUSIVE OF ʿAQĪDAH

Shaykh ʿAbdur-Razzāq Ibn ʿAbdul-Muḥsin al-ʿAbbād al-Badr

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**ISBN:** 978-1-6358-7509-6

**First Edition:** Jumada Thāni 1438 A.H. / March 2017 C.E.

**Cover Design:** Usul Designs

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**Printing:** Ohio Printing

**Subject:** ʿAqīdah

**Website:** www.maktabatulirshad.com
**E-mail:** info@maktabatulirshad.com

مكتبة الإرشاد
Maktabatul-Irshad
PUBLICATIONS

فهرس

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# BRIEF BIOGRAPHY OF THE AUTHOR

**His name:** Shaykh ʻAbdur-Razzāq Ibn ʻAbdul-Muḥsin al- ʻAbbād al-Badr.

He is the son of the *'Allāmah* and *Muhaddith* of Madīnah Shaykh ʻAbdul-Muhsin al ʻAbbād al-Badr.

**Birth:** He was born on the 22nd day of *Dhul-Qa'dah* in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Madīnah.

**Current Occupation:** He is a member of the teaching staff at the Islāmic University of Madīnah.

**Scholarly Certifications:** Doctorate in *'Aqīdah*.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Kār.*
2. *Hajj & Refinement of Souls.*

3. Explanation of '*Exemplary Principles*' by Shaykh Ibn ‘Uthaymīn (رَحِمَهُ ٱللَّهُ).

4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

6. Explanation of the book, al-'Aqīdah *at-Tahāwiyyah*.

7. Explanation of the book, *Fusūl: Biography of the Messenger*, by Ibn Kathīr (رَحِمَهُ ٱللَّهُ).

8. An explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحِمَهُ ٱللَّهُ).

He studied knowledge under a number of scholars. The most distinguished of them are:

1. His father the *'Allāmah* Shaykh ‘Abdul-Muhsin al-Badr (حفظه الله).

2. The *'Allāmah* Shaykh Ibn Bāz (رَحِمَهُ ٱللَّهُ).

3. The *'Allāmah* Shaykh Muḥammad Ibn Sālih al-‘Uthaymīn (رَحِمَهُ ٱللَّهُ).

4. Shaykh ʻAlī Ibn Nāsir al-Faqīhi (حفظه الله).

# TRANSLITERATION TABLE

**Consonants**

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ء | ’ | د | d | ض | ḍ | ك | k |
| ب | b | ذ | dh | ط | ṭ | ل | l |
| ت | t | ر | r | ظ | ẓ | م | m |
| ث | th | ز | z | ع | ‘ | ن | n |
| ج | j | س | s | غ | gh | هـ | h |
| ح | ḥ | ش | sh | ف | f | و | w |
| خ | kh | ص | ṣ | ق | q | ي | y |

**Vowels**

| | | | | | | |
|---|---|---|---|---|---|---|
| Short | ـَ | a | ـِ | i | ـُ | u |
| Long | ـَا | ā | ـِي | ī | ـُو | ū |
| Diphthongs | ـَوْ | aw | ـَيْ | ay | | |

## Arabic Symbols & their meanings

| | |
|---|---|
| حفظه الله | May Allāh preserve him |
| رَضِيَ اللَّهُ عَنْهُ | May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad) |
| سُبْحَانَهُ وَتَعَالَى | Glorified & Exalted is Allāh |
| عَزَّ وَجَلَّ | (Allāh) the Mighty & Sublime |
| تَبَارَكَ وَتَعَالَى | (Allāh) the Blessed & Exalted |
| جَلَّ وَعَلَا | (Allāh) the Sublime & Exalted |
| عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ | May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger) |
| صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ | May Allāh send Blessings & Safety upon him and his |

| | |
|---|---|
| | family (i.e. Du'ā sent when mentioning the Prophet Muḥammad) |
| رَحِمَهُ ٱللَّهُ | May Allāh have mercy on him |
| رَضِيَ ٱللَّهُ عَنْهُمْ | May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad) |
| جَلَّ جَلَالُهُ | (Allāh) His Majesty is Exalted |
| رَضِيَ ٱللَّهُ عَنْهَا | May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad) |

# INTRODUCTION

بسم الله الرحمن الرحيم

Indeed, all praise belongs to Allāh alone, we praise Him, seek His assistance and His forgiveness, repent to Him, and seek refuge with Him from the evils of ourselves and our evil actions. Whomever Allāh guides cannot be misled, and whoever goes astray no one can guide him.

I testify that none has the right to be worshiped, in truth, except Allāh alone with no partners. I also testify that Muḥammad is His servant and Messenger. May Allāh raise his rank and grant him, his family, and all his companions peace.

**To proceed:**

The discussion on this treatise addresses a text about ʿAqīdah that is tremendously beneficial. It asserts principles of the Muslim's creed and essential matters of the religion in a concise fashion. It befits every Muslim to memorize it by heart and repeat it every night, emulating our noble Prophet; may Allāh raise his rank, send peace upon him, and bless him.

# THE TEXT

It is mentioned in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim from the Ḥadīth of Ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُمَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) whenever he stood at night to pray *Tahajjud* (i.e. night prayer), he would say,

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَ الأَرْضِ وَ مَنْ فِيهِنَّ ، وَ لَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ حَقٌّ ، وَالسَّاعَةُ حَقٌّ ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ

***Allāhumma laka al-ḥamdu anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man***

*fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd anta malikus-samawati wal-ard wa man fihinna. Wa lakal-hamad anta-l-haqq wa wa'duka-lhaqq, wa qawluka Haqq, wa liqa'uka Haqqun, wal-jannatu Haqqun wan-naru Haqqun wannabiyuna Haqq. Wa Muḥammadun, sallal-lahu'alaihi wasallam, Haqq, was-sa'atu Haqq. Allāhumma laka aslamtu wabika amantu, wa 'Alayka tawakkaltu, wa ilayka anabtu wa bika khasamtu, wa ilayka hakamtu, faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, lā ilaha illa anta (or lā ilaha ghairuka).*

**"O Allāh! All the Praises are for You, You are the Sustainer of the Heavens and the Earth, and whatever is in them. All the Praises are for You; You are the Light of the Heavens, and the Earth, whatever is in them. All the Praises are for You; You are the Sovereign of the Heavens and the Earth and whatever is in them. Moreover, All the Praises are for You. You are *al-Haqq* (the Truth), and Your Promise is the Truth, Your Word is the truth; meeting You is true, Paradise is true, Hell is true, all the Prophets are true, Muḥammad (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) is true, and the Last Hour is true. O Allāh! I surrender (my will) to You; I believe in You, depend on You, repent to**

**You. With Your help, I argue (with my opponents, the non-believers) And I take You as a judge. Please, forgive my previous and future sins; and whatever I concealed or revealed; for You are the One who makes (some people) forward and (some) backward. There is none worthy to be worshiped but you."**[1]

In another wording of the Ḥadīth, it is added,

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

***Wa lā hawla Wa lā quwwata illa billah***

**"There is no might nor strength without Allāh."**

Our Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) would repeat this tremendous and concise text every night before beginning his night prayer.

No doubt that the continuous repetition of these great words with which he used to start the night prayer attest to its tremendous affair especially when it is in the middle of the night when people are asleep and resting. This is a time to draw oneself closer to Allāh and receive His mercy.

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[1] Collected by al-Bukhārī No. (1120, 6317, 7385, 7442, 7499); and collected by Muslim No. (769). It is the first Ḥadīth mentioned in the **book of at-Tahajjud** in Ṣaḥīḥ al-Bukhārī.

At night, the gates of heaven are open with mercy, and Allāh (تَبَارَكَ وَتَعَالَىٰ) descends to the lower heaven to give from his bounties and blessings. When the righteous, sincere servant stands before his Lord (تَبَارَكَ وَتَعَالَىٰ) at this distinguished and virtuous time to pray, he starts this prayer with these tremendous words which pour out with faith, Tawhīd, sincerity, submission to Allāh (تَبَارَكَ وَتَعَالَىٰ), *Tawassul* (i.e. seeking means) through Allāh's Names and Attributes. He surrenders himself to Allāh. Humbling himself to Allāh's might, and is in a state of hopelessness before Allāh. These are among the things that will have a profound effect in fortifying one's faith, rooting one's ʿAqīdah, and strengthening one's Tawhīd.

It is imperative to know the legislated remembrances, narrated supplications from our Prophet and model (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). They are not statements without meaning or words without substance; rather, they are lofty words that include the most magnificent of meanings, greatest of intents, and noblest of goals. These words are from the truthful and trusted who does not speak from desires; it is only revelation sent down. He (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said these words in his confidential dialogue to His Lord (جَلَّ وَعَلَا).

Our Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was committed to saying these words when he stood in the night for *Tahajjud*. This

clearly shows us the significance of the Muslim's studying the principles of ʾĪmān and tenets of the religion, and one's visualization of these words in pursuance of renewing one's ʾĪmān and fortifying it in such a manner increases one in strength and firmness. This legislated and blessed remembrance serves to make one's faith deep-rooted and revives it over the passing of time.

The Prophet (ﷺ) said in the Ḥadīth,

إِنَّ الْإِيمَانَ لَيَخْلَقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلَقُ الثَّوْبُ الْخَلِقُ، فَاسْأَلُوا اللهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ

**"Indeed, your ʾĪmān wears out in your heart like how a Thawb wears out. So, supplicate to Allāh that He renew the ʾĪmān in your hearts."** [2]

In a different narration (of the same Ḥadīth) it states,

فَاتْلُوا الْقُرْآنَ يُجَدِّدُ الْإِيمَانَ فِي قُلُوبِكُمْ

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[2] Reported by al-Ḥākim (1/45) and he stated, "its narrators are trustworthy"; and adh-Dhahabī concurred. Al-Irāqī said in his book *Amaalih*, "Ḥadīth hasan" as it mentioned in the book *Faydh al-Qadir* by al-Munāwī (2/14).

**"Recite the Qur'ān to renew the 'Īmān in your hearts."[3]**

Also, it is reported in *al-Musnad* and others[4] from the Ḥadīth of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ) that he said,

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم : (( جَدِّدُوا إِيمَانَكُمْ )) ، قِيلَ : يَا رَسُولَ اللهِ ؛ وَ كَيْفَ نُجَدِّدُ إِيمَانَنَا ؟ قَالَ : (( أَكْثِرُوا مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللهُ ))

**"Renew your 'Īmān. Someone said, 'O Messenger of Allāh, 'how do we renew our 'Īmān?' He (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'say more and more *Lā ilāha illa Allāh* (i.e. none has the right to be worshiped, in truth, except Allāh)."**

Meaning: that consistency with this statement (i.e. *Lā ilāha illa Allāh*) renews 'Īmān in the heart, fills it with light, and increases it in certainty and sincerity.

This is a station that requires the servant to be consistent and fight against the soul continuously. The 'Aqīdah is not a text which you read at school then stop, or you study it with a scholar in one of the

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[3] Reported by at-Tabarānī in his book *al-Kabīr* (2/410).

[4] Al-Musnad No. (8710); al-Ḥākim reported it in the book *al-Mustadrak* (4/265) and he said, **"this Ḥadīth has a Ṣaḥīḥ chain of narrators"**.

Masājid then quit. Rather it is singularly a matter that stays with you throughout your life.

These words amazingly fortify the ʻAqīdah and strengthen it in the heart.

So, it is befitting for the Muslim to memorize these words by heart and be diligent in making it a part of one's night prayer, as reported by the noble Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ). Also, he should not leave off his nights to pass him by, for indeed he will be deprived of this copious good, tremendous favor, and blessed gift.

Imām al-Ājurrī (رَحِمَهُٱللَّهُ) stated about this remembrance,

> **"Truly it (i.e. this remembrance) is an excellent and helpful for the one whom Allāh guided to implement it. So, a person who usually observes the night prayer should memorize it. I also urge one to memorize it to implement. Likewise, every Muslim who doesn't observe the night prayer should memorize it and invoke Allāh, hoping that He grants him success to establish the night prayer."**[5]

One of the matters the scholars point out concerning this occasion is the connotations of this legislated remembrances. Upon realizing them, this will have a

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[5] From the book *the virtues of the night prayer and at-Tahajjud* (pages 135-136).

strong influence in actualizing benefit and gain. On the other hand, if one says these words, while oblivious to their true worth, such person would fit the description proposed by the scholars, may Allāh have mercy on them:

> **"These legislated remembrances will have little effect if not any at all when one's actions and statements contradict the denotation of these statements. So, if the servant is granted success to take an interest in the remembrances and be consistent with it while simultaneously comprehending its meaning and implementing its objectives, this will result in numerous benefits."**

This is like what al- 'Allāmah Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said,

> **"Legislated remembrance is a tree which yields knowledge that paved the way for those traveling. There is no path towards obtaining its fruits except through the tree of legislated remembrance. The bigger this tree grows, and its foundation becomes deeply-rooted, the greater its fruits will become. So, legislated**

**remembrance imparts Tawhīd, which is similar to the wall upon which the roof is built."[6]**

Allāh is the One whose aid is sought, and we have no might or strength without Allāh.

This is a brief introduction to this Ḥadīth. Surely, every sentence requires an exclusive explanation within itself. I ask Allāh (جَلَّ وَعَلَا) to bless our meeting and to benefit us more than what we expect. We ask Him to make this remembrance a means for firming our creed and faith; for indeed, He alone is One who grants guidance.

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[6] From the book *al-Wābil al-Sayyib* (page 157).

# 1ST SENTENCE

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ

***Allāhumma laka al-Ḥamd Anta qaiyyimus-samawati wal-ard wa man fihinna.***

**"O Allāh! All the Praises are for You, You are the Sustainer and Protector of the Heavens and the Earth, and whatever is in them."**

## Explanation

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) began this private supplication to the Lord of the Heavens and Earth by praising Allāh (تَبَارَكَوَتَعَالَىٰ). The word *'praise'* refers to the love and commendation of Allāh (تَبَارَكَوَتَعَالَىٰ) as it is His due.

Praising Allāh (تَبَارَكَوَتَعَالَىٰ) is a commendation of Him by mentioning His tremendous attributes and universal

blessings along with having love and veneration of Him. This is exclusive to Him (سُبْحَانَهُۥوَتَعَالَىٰ). It is the reason why he (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) said,

لَكَ الْحَمْدُ

**“All the Praises are for You.”**

The *‘praise’* is for His Names and Attributes, favors, gifts, and blessings. An example of praising Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) for His Names and Attributes is the Prophet’s (عَلَيْهِٱلصَّلَاةُوَٱلسَّلَامُ) praise of Allāh in this Ḥadīth for sustaining and protecting all that exists. He (سُبْحَانَهُۥوَتَعَالَىٰ) is the light of the heavens and earth and whoever is in them; and that the dominion of the heavens and earth and whoever is in them belong to Him.

An example of Allāh (تَبَارَكَوَتَعَالَىٰ) being praised for His bounties and gifts is our Prophet’s statement (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ),

إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا

> **"Indeed, Allāh is pleased with the servant who, upon eating his food or drink, praises Him for it."**[7]

He is also praised for his bounties and gifts. He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ﴾

> **"And whatever of blessings and good things you have, it is from Allāh."** [*Sūrah an-Naḥl* 16:53]

And He (سُبْحَانَهُ وَتَعَالَىٰ) also says,

﴿ وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ﴾

> **"And if you would count the graces of Allāh, never could you be able to count them."** [*Sūrah an-Naḥl* 16:18]

The praise of Allāh by His Names and Attributes is repeatedly mentioned within this opening supplication to point out that the servant's correct understanding of Allāh's Names and Attributes is

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[7] Collected by Muslim No. (2734) from the Ḥadīth of ʾAnas bin Mālik (رَضِيَ ٱللَّهُ عَنْهُ).

among the greatest requirements for praising Allāh in the most excellent and perfect manner.

Also, the reiteration of Allāh's praise in the above Ḥadīth implies the various aspects that entailed praising Allāh.

He (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ) continues his supplication saying,

أَنْتَ قَيِّمُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ

***Anta qaiyyimus-samawati wal-ard wa man fihinna.***

**"You are the Sustainer and Protector of the Heavens and the Earth, and whatever is in them."**

He is the One who establishes all of the affairs concerning the disposal, governing and subjugation of the heavens, the earth, and whatever is in them. All matters are in the Allāh's Hands (تَبَارَكَوَتَعَالَىٰ). So, the heavens, the earth, and whatever is in them are dependent on Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ). Al-Qayyūm (i.e. Sustainer and Protector) is among His Names which is cited in the Qur'ān thrice. In Ayatul-Kursi,

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ ﴾

**"Allāh! *Lā ilāha illa Huwa* (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists."** [*Sūrah al-Baqarah* 2:255]

In the first part of Sūrah Ali ʿImrān,

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ۝٢ ﴾

**"Allāh! *Lā ilāha illa Huwa* (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists."** [*Sūrah ʿAli ʿImrān* 3:2]

and in Sūrah Taha,

﴿ ۞ وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ ﴾

**"And (all) faces shall be humbled before (Allāh), the Ever Living, the One Who sustains and protects all that exists."** [*Sūrah Taha* 19:111]

This name is an affirmation of sustainment as an attribute of Allāh in which He sustains Himself as well as His creation. It is a name which denotes two things:

1. The complete self-sufficiency of Allāh (سُبْحَانَهُۥ وَتَعَالَىٰ). He sustains Himself and is in no need of His creation just as He (سُبْحَانَهُۥ وَتَعَالَىٰ) says,

﴿ ۞ يَـٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ۝١٥ ﴾

**"O humanity! it is you who stand in need of Allāh, but Allāh is Rich (Free of all wants and needs), Worthy of all praise."** [*Sūrah Fāṭir* 35:15]

And in the Ḥadīth,

إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

**"O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me."** [8]

[8] Collected by Muslim in his Ṣaḥīḥ No. (2577) from the Ḥadīth of Abū Dharr (رَضِيَ ٱللَّهُ عَنْهُ).

Allāh's self-sufficiency is associated to His essence in which He has no need for the creation in any way.

2. His complete power and disposal of this creation. He sustains it by His power (سُبْحَانَهُ وَتَعَالَىٰ). All of the creation is in need of Him. The creation cannot sustain itself for a blink of an eye.

So, the Throne, the Kursi, the heavens and earth, the mountains, the trees, humanity, and animals are all in need of Allāh (عَزَّ وَجَلَّ). He (سُبْحَانَهُ وَتَعَالَىٰ) disposes of the affairs of all creation and governors everything in existence. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ ﴾

**"Is then He (Allāh) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allāh. Say: "Name them!"** [*Sūrah ar-Rad* 13:33]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ ﴾

**"Verily! Allāh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving."** [*Sūrah Fāṭir* 35:41]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦۚ ﴾

**"And among His Signs is that the heaven and the earth stand by His Command."** [*Sūrah ar-Rūm* 30:25]

The verses with this connotation are numerous.

# 2ND SENTENCE

The Prophet (ﷺ) then said,

وَ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ

***Wa laka al-Ḥamd Anta nūr-samawati wal-ard wa man fihinna.***

**"All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is in them."**

## Explanation

This statement affirms that *an-Nūr* (light) is one of Allāh's names as well as an attribute of His. This statement demonstrates an affirmation that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) fills the heavens and earth with light by His power.

Shaykh ʿAbdur Raḥmān bin Nasir as-Sʿadī (رَحِمَهُ ٱللَّهُ) stated in an explanation of the meaning of this name,

"*An-Nūr* is two types: **A tangible light** described as a tremendous light that if the barrier/ screen was to be removed from Allāh's face, then the sublimity of His face and light of His majesty will burn whatever Allāh's sight can see of His creation. This light cannot be illustrated in any way except by this prophetic explanation which conveys this great meaning.

Nothing in all of the creation could withstand the light of His face if it were exposed to the creation. Had Allāh not given the people of paradise a perfect life and aided them, they would not be able to see their Lord (i.e. Allāh).

All of the light in the upper heavens is from His light. The light of the paradise— whose width spans over the heavens and earth and its vastness is only known to Allāh— is from His light. So, the light of the Tremendous Throne, the Kursi, and paradise, not to mention the light of the Sun, Moon, and the stars come from the same source.

**The second type** is His intangible light that He inspires the hearts of His Prophets, sincere friends, awliyaa', and His angels by way of learning about Allāh and having a love for Him.

Verily, learning about Allāh is light in the hearts of the believers by what they learn of His majestic

attributes and what they believe (firmly) of His beautiful attributes. Every attribute has an impact on the believers' hearts.

Indeed, learning about the Lord is the greatest form of knowledge. Generally, knowledge is a light in the hearts. It is obvious how incredibly beneficial learning the most sublime and foundational knowledge of all."[9]

Allāh (عَزَّوَجَلَّ) is light; His legislation is light. His Messenger is light who carried knowledge as Allāh says,

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٤٥
وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ٤٦ ﴾

**O Prophet (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)! Verily, We have sent you as a witness, and a bearer of glad tidings, and a Warner, and as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light."** [*Sūrah al-Ahzāb* 33:45-46]

And the revelation is light just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

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[9] In the book *Fatḥ ar-Raheem al-Mālik al-Allām* (pages 62-63).

﴿ وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٢ ﴾

**"And thus, We have sent to you (O Muḥammad ﷺ) *Ruhan* (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith. We guide whosoever of Our servants as We will. And verily, you (O Muḥammad ﷺ) are indeed guiding (humanity) to the Straight Path (i.e. Allāh's religion of Islāmic Monotheism)."** [*Sūrah ash-Shura* 42:52]

# 3RD SENTENCE

The Prophet (ﷺ) then said,

وَ لَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ

***Wa lakal-hamd anta malikus-samawati wal-ard wa man fihinna***

**"All the Praises are for You; You are the Sovereign of the Heavens and the Earth and whatever is in them."**

## Explanation

This statement contains an affirmation that the heavens and the earth and whatever are in them belongs to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) exclusively. All of the dominions belongs to Allāh to govern the affairs under His sovereign as He wills. He creates, sustains, causes death and life, judges and carries out (matters), elevates and humiliates, and He lowers and raises. None can reject His judgment nor alter His Decree.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said,

> "Indeed, the true meaning of Sovereignty is to bestow blessings, withhold, show generosity, debase, reward, punish, appoint and oust, elevate those who are deserving of it and debase whoever is deserving of it."

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦ تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ ٢٧﴾

**"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You can do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and**

**decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).”** [*Sūrah Ali Imrān* 3:26-27]

**And,**

﴿ يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ٢٩ ﴾

**“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honor to some, disgrace to some, life to some, death to some, etc.)!”** [*Sūrah ar-Raḥmān* 55:29]

“Allāh forgives sins, alleviates hardships, and removes grief. He aids the oppressed, punishes the oppressor, and relieve the distressed. He also enriches the poor and heals the sick. He steadies the one who has stumbled, conceals faults, grants might to the humiliated, debases the mighty, and gives to the one who asks. Allāh causes countries to dwindle and brings forth others. He impacts change on His creation over the passing of days. He raises people and lowers others. He decreed matters which He ordained 50,000 years before the creation of the heavens and earth. Not a single

> thing can proceed it nor delay it. Every matter is known by Allāh just as it is recorded in His Book which His pen wrote and executed by His wisdom; His knowledge proceeds it. Allāh is the One who disposes of his creations' affairs alone in a capable, irresistible, just, merciful, and perfect manner. No one can dispute His sovereignty nor oppose it. His disposal over his dominion revolves around fairness, beneficence, wisdom, betterment, and mercy. His disposal of affairs does not go outside of that."[10]

The servant's belief and creed that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) is the Sovereign without any rival mandates that He is singled out alone in worship and given exclusive devotion. So how can one resort to other than Allāh after believing that all affairs are in the Sovereign's hands alone? And does this associate besides Allāh claim to own something solely by himself, let alone others!

This clarification has been reiterated throughout the Noble Qur'ān that Allāh owns the dominion without any partners, and this is a manifest proof to the obligation of singling out Allāh alone with worship. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

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[10] Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) *"Tariq al-Jijratin"* page 115-116.

﴿ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ ﴾

**"So, Exalted be Allāh, the True King, *Lā ilāha illa Huwa* (none has the right to be worshiped but He), the Lord of the Supreme Throne!"** [*Sūrah al-Mu'minun* 23:116]

Worshiping other than Allāh who cannot cause any harm, benefit, bring life, death, or resurrect is the greatest form of misguidance and most worthless act. There are numerous verses throughout the Qur'ān attesting to this fact.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ ﴾

**"Yet they have taken besides Him other *ālihah* (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no**

**power (of causing) death, nor (of giving) life, nor of raising the dead."** [*Sūrah al-Furqan* 25:3]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ
ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ
مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا
ٱسْتَجَابُوا۟ لَكُمْ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ﴿١٤﴾ ﴾

**"He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon; each runs its course for a term appointed. Such is Allāh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case)**

**they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) like Him Who is the All-Knower (of each and everything)."** [*Sūrah Fatir* 35:13-14]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ ﴾

**"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to mankind): "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh Who is the All-Hearer, All-Knower."** [*Sūrah al-Mā'idah* 5:76]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ ﴾

**"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): "Call unto those besides Him whom you pretend [to be**

**gods like angels, Isā (Jesus), 'Uzayr (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." [*Sūrah Israa* 17:56]**

And Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ ﴾

**"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.]."** [*Sūrah Saba* 34:22]

Meaning: one doesn't have independent power and authority over the weight of an atom nor does he share its ownership. Rather, one doesn't even have power and authority over anything in this life unless Allāh grants him authority over it, according to what was previously mention in Allāh's statement (سُبْحَانَهُوَتَعَالَىٰ),

﴿ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ ﴾

**"You give the kingdom to whom You will, and You take the kingdom from whom You will."** [*Sūrah Aali Imrān* 3:26]

Hence, it is impermissible to direct any form of worship to anyone or anything that does not have complete power and authority over this universe, let alone the weight of an atom. Worship is a right that belongs to The Great Sovereign, The Sublime Creator, the single Master who governs this universe—exalted is His mention, mighty is His authority, and there is no deity worthy of worship other than Him.

I had seen on one occasion—in one of the countries—a man who passed sixty years old, and he wore on his neck an amulet. What was astonishing is that he wore it over his clothes although many people hid it. So, I said to him, 'Why did you place this on your neck?' The man said, 'So that I will gain abundant provisions.' Perhaps some people think beads can do that. For Allāh's sake, does the one who says this type of speech truly comprehend the meaning of Allāh's name *al-Malik*? One would tie a piece of metal around his neck believing that it will bring abundant provisions! Where is the intellect? Where is the belief that Allāh is *al-Malik* (Sovereign), *ar-Razzāq* (the Maintainer), *al-Mu'ti* (the

Giver), and *al-Jawwaad* (the Openhanded)? Where is the belief in the statement of Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ),

﴿ وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ ﴿٢٢﴾ ﴾

**"And in the heaven, is your provision, and that which you are promised."** [*Sūrah Adh-Dhaariyaat* 51:22]

Meaning: promised from Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ). However, the Imāms of misguidance and callers to falsehood spoil peoples' religion and corrupt their minds. Our Prophet (عَلَيۡهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي الأَئِمَّةَ الْمُضِلِّينَ

**"I only fear for my Ummah from the misguiding Imāms (leaders)."**[11]

That is because they entangle the people by leading them into false beliefs and corrupted doctrines which Allāh did not send down any authority concerning it. After I provided this man with some proofs concerning this matter, he, by Allāh's virtue (سُبۡحَانَهُۥوَتَعَالَىٰ) alone,

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11 Related by Imām Ahmad No. (22393) and at-Tirmidhi No. (2229) from the ḥadīth of Thawbān (رَضِيَ ٱللَّهُ عَنۡهُ). It was graded to be Ḥasan Ṣaḥīḥ.

accepted the advice and said, 'I will call my people and warn them from these corrupted matters.'

# 4TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ لَكَ الْحَمْدُ أَنْتَ الْحَقُّ

***Wa lakal-hamad anta-l-haqq***

**"And All the Praises are for You; You are the Truth."**

## Explanation

*Al-Haqq* is one of the most beautiful names of Allāh (تَبَارَكَ وَتَعَالَىٰ). It means: He is the One in whom there is no doubt concerning His Self, Names and Attributes, His Lordship, or His Divinity.

He is the true object of worship, and there is none beside Him. His actions and statements are true. His religion and legislation are true. All of His reports are true. His promise is true. The meeting with Him is true. The Word of the truth belongs to Him (سُبْحَانَهُ وَتَعَالَىٰ) alone. Only Allāh must be invoked. No form of worship

should be directed to anyone save Allāh, *al-Haqq al-Mubeen* (The Clear Truth). Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٦٢﴾ ﴾

**"That is because Allāh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Batil* (falsehood), And verily, Allāh He is the Most High, the Most Great."** [*Sūrah al-Hajj* 22:62]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾ ﴾

**"For Him (Alone) is the Word of Truth (i.e. none has the right to be worshiped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches**

> **him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).”** [*Sūrah ar-Ra'd* 13:14]

Do you think that if you saw a man having severe thirst, stretching his hands out in the direction of a river while standing a great distance, will the water reach his mouth? Definitely not! This is the parable that Allāh puts forth in the Qur'ān of anyone who resorts to other than Allāh. Whomever this person or thing in which one resorts to, it reflects the stupidity of their understanding, the level of corruption of one's mind, and his deviation from the straight path.

# 5TH SENTENCE

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَوَعْدُكَ حَقٌّ

*wa wa'duka-lhaqq*

**"and Your Promise is the truth."**

## Explanation

Allāh's (سُبْحَانَهُ وَتَعَالَى) promise is true, and He never breaks His promise. This statement also contains the belief that Allāh (عَزَّ وَجَلَّ) gives His devoted servants everything that He promised them of blessings, bounties, and honor in this world as well as the Hereafter. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا ١٢٢ ﴾

**"But those who believe (in the Oneness of Allāh - Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth, and whose words can be truer than those of Allāh? (Of course, none)."** [*Sūrah an-Nisā'* 4:122]

And Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦ ﴾

**"(It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not."** [*Sūrah ar-Rūm* 30:6]

And from the supplication of those with intelligence,

﴿رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٍ لَّا رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٩﴾

**"Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise."** [*Sūrah Aali Imrān* 3:9]

Another one of their supplications,

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ ٱلۡمِيعَادَ ١٩٤﴾

**"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."** [*Sūrah Aali Imrān* 3:194]

# 6TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ قَوْلُكَ الْـحَقُّ

***wa qawluka Haqq***

**"and Your Word is the truth."**

## Explanation

Meaning: His words do not contain any falsehood just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١٤٧ ﴾

**"(This is) the truth from your Lord. So be you not one of those who doubt."** [*Sūrah al-Baqarah* 2:147]

And He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ﴾

**"And as for those who believe, they know that it is the Truth from their Lord."** [*Sūrah al-Baqarah* 2:26]

And He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿وَإِنَّهُۥ لَلۡحَقُّ مِن رَّبِّكَۗ﴾

**"That is indeed the truth from your Lord."** [*Sūrah al-Baqarah* 2:149]

And He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ
حَمِيدٖ ٤٢﴾

**"Falsehood cannot come to it from before it or behind it. It is sent down by the All-Wise, Worthy of all praise (Allāh)."** [*Sūrah Fussilāt* 41:42]

And He (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴿٨٢﴾ ﴾

> **"Do they not then consider the Qurʾān carefully? Had it been from other than Allāh, they would surely have found therein many contradictions."** [*Sūrah an-Nisā'* 4:82]

His Words are free from any falsehood. This is among the matters which the Muslim takes into account. Thus, he doesn't turn away from Allāh's speech or His Messenger's speech (ﷺ).

As for the Prophet's statement, **'You are the Truth, Your promise is the Truth, Your word is the Truth'** the definite article *Alif and laam* (i.e., the) comes before the noun. So, when this happens to a noun used as an adjective (in the Arabic Language), it mandates that it is most deserving of this quality than anything else. Hence, the *Alif and laam* should not be used before names of created things, and that is why the Prophet (ﷺ) said,

وَ لِقَائُكَ حَقٌّ ، وَ الْـجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ

***wa liqa'uka Haqqun, wal-jannatu Haqqun wan-naru Haqqun***[12]

**"to meet You is true, Paradise is true, And Hell is true."**

While the definite article *Alif and laam* is added to name *the Lord, His Promise,* and *His Speech.*

[12] **TN:** The un here denotes an indefinite article (a or an) in the Arabic Language (i.e. *Tanween*).

# 7TH SENTENCE

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) then said,

وَلِقَاؤُكَ حَقٌّ

***wa liqa'uka Haqqun***

**"and to meet You is true."**

## Explanation

This is a very important matter in the subject of creed, and it is a must that the servant has this fixed in his mind. Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّكُم مُّلَٰقُوهُ ﴾

**"And fear Allāh, and know that you are to meet Him (in the Hereafter)."** [*Sūrah al-Baqarah* 2:223]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ ﴾

**"But those who knew with certainty that they were to meet their Lord."** [*Sūrah al-Baqarah* 2:249]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌۚ ﴾

**"Their greeting on the Day they shall meet Him will be "*Salam*: Peace (i.e. the angels will say to them: *Salāmu 'Alaykum*)!"** [*Sūrah al-Ahzaab* 33:44]

Hence, he must be upon a solid and firm 'Aqīdah that he will stand before Allāh (تَبَارَكَ وَتَعَالَى). Allāh (سُبْحَانَهُ وَتَعَالَى) says at the ending of *Sūrah al-Kahf,*

﴿ فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا ﴿١١٠﴾ ﴾

**"So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate**

**none as a partner in the worship of his Lord."** [*Sūrah al-Kahf* 18:110]

The righteous deed is what complies with the legislation of Allāh; free from polytheism. These two pillars qualify for acceptable deeds which are imperative to be solely devoted to Allāh and consistent with the legislation of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

This shows us clearly that the servant believing in the meeting with Allāh yields good deeds and readiness for the hereafter.

Carefully examine the effects of ʿAqīdah on one's righteous deeds and good outcome when the people of Paradise mention the cause of their successfulness and safety.

﴿ قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ ٢٦ فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ٢٧ ﴾

**"Saying: "Aforetime, we were afraid with our families (from the punishment of Allāh). But Allāh has been gracious to us, and has saved us from the torment of the Fire."** [*Sūrah at-Tur* 52:26-27]

Also, examine the statement of the one who receives his record in his right hand,

﴿ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهْ ٢٠ ﴾

> **"Surely, I did believe that I shall meet my Account!"** [*Sūrah al-Hāqqah* 69:20]

He says this on that day when he is saved from humiliation and granted success.

# 8TH & 9TH SENTENCE

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) then said,

وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ

***wal-Jannat Haqqun wan-naru Haqqun***

**"Paradise is true, And Hell is true,"**

## Explanation

This statement contains the belief in Paradise and Hell. Both are among Allāh's truthful promises which He swears to take place in several places in the Qur'ān. Allāh (سُبْحَانَهُوَتَعَالَىٰ) says about His promise of Paradise to the believers,

﴿ وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِي جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾ ﴾

**"Allāh has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of *'Adn* (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success."** [*Sūrah at-Tawbah* 9:72]

Also, Allāh says about His promise of Hell to the disbelievers,

﴿ وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ ﴾

**"Allāh has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment."** [*Sūrah at-Tawbah* 9:68]

The specific mention of both of them although being included under "Your promise is true" attracts a significant attention to them both. Having ʾĪmān in their undoubted occurrence entails numerous matters mentioned below:

1. No doubt or suspicion regarding them both. Hellfire is the abode of the enemies of Allāh; Paradise is the abode of Allāh's devoted servants. Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا
وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ
شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦
يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَۖ إِنَّمَا تُجۡزَوۡنَ مَا
كُنتُمۡ تَعۡمَلُونَ ٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ
تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ
وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ ﴾

**"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which**

**are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh – Islāmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise).”** [*Sūrah at-Tahreem* 66:6-8]

There are numerous verses signifying the similar meaning. Every time Allāh (سُبْحَانَهُ وَتَعَالَىٰ) mentions Paradise, He associates it with Hell, and every time He mentions the people of Hell, He associates them with the people of Paradise in order to expound on what He has prepared in Paradise of an eternal bliss for His devoted servants, as opposed to what He has kept ready as a painful torment for His enemies.

2. Believing in their present existence. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about Paradise,

﴿ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣ ﴾

**"prepared for *Al-Muttaqūn* (the pious"** [*Sūrah Aali Imrān* 3:133]

And,

﴿ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ﴾

**"prepared for those who believe in Allāh and His Messengers."** [*Sūrah al-Hadid* 57:21]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about Hell,

﴿ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾ ﴾

**"prepared for the disbelievers."** [*Sūrah al-Baqarah* 2:24]

And,

﴿ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ ﴾

**"and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell)."** [*Sūrah al-Furqān* 25:11]

3. Believing in every description of Paradise mentioned in the Qur'ān and Sunnah mainly because everything that the Qur'ān and Sunnah describes of Paradise falls under the Prophet's statement, **'and Paradise is true.'** Every description of Paradise mentioned in the Qur'ān and Sunnah is true. Likewise, the same goes for the Prophet's statement, **'and Hell is true;'** meaning: every description of Hell mentioned in the Book of Allāh is true.

4. Believing in their continuing existence. Both will never cease to exist nor will their inhabitants cease to exist. Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says about Paradise,

﴿ خَٰلِدِينَ فِيهَآ أَبَدًاۚ ﴾

**"to dwell therein forever. That is the supreme success."** [*Sūrah at-Tawbah* 9:100]

And,

﴿ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ٤٨ ﴾

**"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."** [*Sūrah al-Hijr* 15:48]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says about Hell,

﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴾

**"Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his message of true Islāmic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)], Allāh will not forgive them, nor will He guide them to anyway, - (*Tafsīr Al-Qurtubi*). Except for the way of Hell, to dwell therein forever."** [*Sūrah an-Nisā'* 4:168-169]

And,

﴿ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ﴾

> **"Verily, Allāh has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide forever."** [*Sūrah al-Ahzaab* 33:64-65]

This ʿAqīdah concerning Paradise and Hell imparts a sense of conscious preparation [for meeting Allāh] which will bring him closer to Paradise and distance from deeds leading to Hell. As it is mentioned in the Prophetic supplication,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ

> **"O Allāh, I ask You for Paradise and for that which brings one closer to it, whether a word or a deed; and I seek refuge in You from Hell and from that which brings one closer to it, whether a word or a deed."**[13]

So, when the servant believes in Paradise and Hell and that both are true, it becomes incumbent upon him to do actions and statements that will bring him close to

[13] Reported by Ahmad No. (25019), Ibn Majah No. (3846), and al-Hakim (1/702) from the Ḥadīth of Ayesha (رَضِيَ ٱللَّهُ عَنْهَا) and it has Ṣaḥīḥ chain of narrators.

Paradise and will keep him distant from actions and statements that will bring him close to Hell.

# 10TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَالنَّبِيُّونَ حَقٌّ

***wannabiyuna Haqqun***

**"and all the Prophets are true."**

## Explanation

This statement contains the belief in the Noble Messengers which is one of the pillars of ʾĪmān. ʾĪmān is established upon six pillars, among which is believing in the Messengers. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ ﴾

**“The Messenger (Muḥammad صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers.”** [*Sūrah al-Baqarah* 2:285]

Belief in them requires believing that they are the best of creation, that Allāh (سُبْحَانَهُوَتَعَالَىٰ) selected them. They were dispatched by Allāh (سُبْحَانَهُوَتَعَالَىٰ) with the truth and guidance. All of them are truthful and trusted, upright and rightly guided. They are pious, sincere advisors, and leaders.

Allāh sent them as teachers and callers. Whoever obeys them is given glad tidings but whoever disobeys them is warned (of a punishment). So, the Messengers conveyed to their nations what Allāh has ordered. Not a single act of good was left out save that they directed their nations to it, and not a single act of evil was left out save that they warned their nations against it. Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٥٤ ﴾

**"The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."** [*Sūrah an-Nūr* 24:54]

Accordingly, creation has no excuse, as the correct way has been made clear. Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ وَأَحَاطَ بِمَا لَدَيۡهِمۡ وَأَحۡصَىٰ كُلَّ شَيۡءٍ عَدَدَۢا ٢٨ ﴾

**"[He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything)."** [*Sūrah al-Jinn* 72:28]

And Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) says,

﴿ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ ﴾

**"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers."** [*Sūrah an-Nisā'* 4:165]

In addition, belief in what the Messengers have brought of revelation falls under believing in their Prophethood. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ ﴾

**"Verily, We have inspired you (O Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the twelve sons of Ya'qūb (Jacob)], 'Isā (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaymān (Solomon), and to Dawud (David) We gave the Zabūr (Psalms)."** [*Sūrah an-Nisā'* 4:163]

Belief in them also includes the angel messengers sent with the revelation to the human Messengers. They conveyed to the Messengers amongst mankind what Allāh wanted; and Allāh choose them as messengers to convey His message to mankind just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ
سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾ ﴾

**"Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer."** [*Sūrah al-Hajj* 22:75]

Belief in the angels, in general, is one of the pillars of 'Īmān. This belief comprises of belief in their names, number, qualities, and tasks in light of what the revelation narrated in general and detail.

# 11TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ حَقٌّ

***Wa Muḥammadun, sallal-lahu'alaihi wasallam, Haqqun***

**"And Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is true."**

## Explanation

There is a special belief in the Prophethood of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), the finest of Allāh's creation and best of His servants. He is the most honored before His Lord (Allāh), the Imām of the pious, leader of all humanity, and the seal of the Prophets. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ﴾

**"Muḥammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets."** [*Sūrah al-Ahzāb* 33:40]

Allāh sent him with the truth and guidance to give glad tidings (to the believers) and warn (the disbelievers). By Allāh's leave, he called to the true religion. He conveyed the clear message (of Tawhīd). No act of good was left out except that he directed his nation to it, and no act of evil was left out except that he warned his nation of it.

Among the matters pertaining to belief in the Prophet (ﷺ) is actualizing the testimony that Muḥammad is the Messenger of Allāh, by means of obeying him in whatever he commanded, believing in whatever he told, abstaining from whatever he forbade, and to only worship Allāh (عَزَّوَجَلَّ) with what he legislated, free from desires and innovation.

In addition, one's love for him (ﷺ) takes precedence over one's love for all of humanity including one's parents, children, and kin, even his

own self. One must have veneration, respect, and reverence for him. He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is a servant who is not worshiped and a messenger not to be rejected. He is to be obeyed and followed. Whoever obeys him will enter Paradise but whoever disobeys him will enter Hell. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) sealed the chain of His Messengers with him and concluded His Books with his book (i.e. Qur'ān). There is no Prophet to come after him and no other book to come after the Qur'ān; may Allāh raise him in rank and grant him peace. He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

لَا نَبِيَّ بَعْدِي

**"There will be no Prophet after me."**

He informed us that there would be numerous imposters claiming Prophethood.

I want to take a quick detour in order to mention a story that happened some time ago, and it has a related benefit.

Some people brought a man to me, and said, "This individual has something strange with him, and we want you to hear it." So, I said to him, 'What is it?' The man said, 'I saw a light entering me, and I was inspired. This revelation informed me that I am a prophet. I was also ordered to convey and clarify the

truth and guidance to the people.' So, I responded, 'You received revelation?!' He said, 'yes.' I said to him, 'you are right.' The people who were present was shocked! Then I said to him, 'However, I want you to be cautious so that you don't be mixed up. You actually are correct about receiving a revelation; however, the Scholars of Islām (رَحِمَهُمُ ٱللَّهُ) have said about the matter, "Revelation is of two types:

**<u>The first type</u>** is the revelation from Allāh. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says concerning it,

﴿ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ ﴾

**"And truly, this (the Qur'ān) is a revelation from the Lord of the *'Alamin* (mankind, jinns and all that exists), Which the trustworthy *Rūh* [Jibrāel (Gabriel)] has brought down; Upon your heart (O Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) that you may be (one) of the warners. In the plain Arabic language."** [*Sūrah ash-Shu'arā'* 26:192-195]

I continued, "this revelation ceased with the passing of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) based on the consensus of the people of knowledge. I also want to mention the story

when Abū Bakr and Umar (رَضِيَٱللَّهُعَنْهُمَا) visited Umm Ayman,

انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزُورُهَا . فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ فَقَالاَ لَهَا مَا يُبْكِيكِ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صلى الله عليه وسلم . فَقَالَتْ مَا أَبْكِي أَنْ لاَ أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صلى الله عليه وسلم وَلَكِنْ أَبْكِي أَنَّ الْوَحْىَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ . فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ فَجَعَلاَ يَبْكِيَانِ مَعَهَا

**"Let us visit Umm Ayman as Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) used to visit her. As we came to her, she wept. They (Abū Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allāh's-Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This provoked their tears, and they began to weep along with her."**[14]

[14] Collected by Muslim No. (2454)

This type of revelation has ceased.

<u>**The second type**</u> is the revelation which Allāh (سُبْحَانَهُ وَتَعَالَىٰ) mentions in the Qur'ān,

﴿ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ ﴾

**"And certainly, the *Shayatin* (devils) do inspire their friends (from mankind) to dispute with you."** [*Sūrah al-'Anām* 6:121]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) also mentions it in another verse,

﴿ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ ﴾

**"Shall I inform you (O people!) upon whom the *Shayatin* (devils) descend? They descend on every lying (one who tells lies), sinful person."** [*Sūrah ash-Shu'arā* 26:221-222]

So, this is the revelation which you are receiving; however, I am sincerely advising you for Allāh's sake (سُبْحَانَهُ وَتَعَالَىٰ) to seek refuge with Allāh from the accursed Shayṭān and to leave off this misguidance so that you don't bring harm to yourself and others.

He said, "I seek refuge with Allāh from the accursed Shayṭān." I said to him, "Indeed Shayṭān has misled many people before you with the same type of speech. So, don't let him play games with your mind. Every time this revelation comes to you seek refuge with Allāh from the Shayṭān, and it will leave you, and by Allāh's permission (سُبْحَانَهُ وَتَعَالَىٰ) you will be safe.

# 12TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ السَّاعَةُ حَقٌّ

***was-sa'atu Haqqun***

**"And The Last Hour is true."**

## Explanation

The last Hour is the day when the angel blows the horn, and this world ends. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ﴾

**"And on the Day that the Hour will be established, the *Mujrimūn* (criminals, disbelievers, polytheists, sinners, etc.) will**

**swear that they stayed not but an hour."** [*Sūrah ar-Rūm* 30:55]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ١٢ ﴾

**"And on the Day when the Hour will be established, the *Mujrimūn* (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair."** [*Sūrah ar-Rūm* 30:12]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ١٤ ﴾

**"And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers)."** [*Sūrah ar-Rūm* 30:14]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا ﴾

**"And surely, the Hour is coming; there is no doubt about it."** [*Sūrah al-Hajj* 22:7]

It is branded *'the hour'* because it happens in one instant and everything ceases to exist. Every detail of this worldly life concludes, and the life of the hereafter begins.

Every person who died will be resurrected; however, there is a minor resurrection and a major resurrection. As for the minor resurrection, it happens to every single person specifically when his soul is taken from his body, himself was taken from his family, signaling the end of additional actions. If his deeds are good, he will be rewarded, but if it his deeds are bad, he will be punished. As for the major resurrection, it includes all mankind and takes them all at once.

The proof for every person who died will be resurrected is collected by Muslim on the authority of 'A'isha in which she reported,

كَانَ الأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سَأَلُوهُ عَنِ السَّاعَةِ مَتَى السَّاعَةُ فَنَظَرَ إِلَى أَحْدَثِ إِنْسَانٍ مِنْهُمْ فَقَالَ " إِنْ يَعِشْ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ

**"When the Bedouins came to Allāh's Messenger (ﷺ), they asked about the Last Hour as to when it would come. And he looked towards the youngest amongst them and said:**

**'If he lives old long enough without growing senile, your Last Hour shall be established."[15]**

Imām Ahmad and others reported on the authority of the freed slaved Hāni of 'Uthmān said,

كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ فَقِيلَ لَهُ تُذْكَرُ الْجَنَّةُ وَالنَّارُ فَلاَ تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ

**"When 'Uthmān would visit at a grave, he would cry until his beard was soaked (in tears). It was said to him: 'The Paradise and the Fire were mentioned and you did not cry, yet you cry because of this?' So, he said: 'Indeed the Messenger of Allāh said: "Indeed the grave is the first stage among the stages of the Hereafter. So, if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse than it."[16]**

[15] Collected by Muslim No. (2952)
[16] Reported by Imām Ahmad No. (454), Ibn Majah No. (4267), and at-Tirmidhi No. (2308). He graded the ḥadīth to be Ḥasan.

# 13TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

اللَّهُمَّ لَكَ أَسْلَمْتُ

***Allāhumma laka aslamtu***

**"O Allāh! I surrender (my will) to You."**

## Explanation

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ ﴾

**"And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him, (in Islām)."** [*Sūrah az-Zumar* 39:54]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾ ﴾

**"So, you must submit to Him Alone (in Islām). And (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) give glad tidings to the *Mukhbitin* [those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism]."** [*Sūrah al-Hajj* 22:34]

Islām is to submit to Allāh upon Tawhīd, yield to Him with obedience, and free oneself from Polytheism. So Islām is a form of submission to Allāh, obedience, and compliance with what He (تَبَارَكَ وَتَعَالَىٰ) ordered. It is a submission for Allāh alone. So, whoever doesn't submit to Him is being arrogant; and whoever submits to Allāh along with others is a Polytheist.

Every act of arrogance and polytheism opposes Islām, and Islām is the only religion Allāh accepts. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَـٰمُ ۗ ﴾

> **"Truly, the religion with Allāh is Islām."** [*Sūrah Aali Imrān* 3:19]

And Allāh (سُبۡحَانَهُۥ وَتَعَالَىٰ) says,

﴿ وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٨٥ ﴾

> **"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter, he will be one of the losers."** [*Sūrah Aali Imrān* 3:85]

# 14TH SENTENCE

The Prophet (ﷺ) then said,

وَ بِكَ آمَنْتُ

***wabika amantu***

**"I believe in You."**

## Explanation

Meaning: I believe in You (Allāh) as my deity, my lord, and there is none worthy of worship but You. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُولُوٓاْ ءَامَنَّا بِٱللَّهِ ﴾

**"Say (O Muslims), "We believe in Allāh."** [*Sūrah al-Baqarah* 2:136]

And among the supplications of those endowed with intelligence,

﴿ رَبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ١٩٣ ﴾

**"Our Lord! Verily, we have heard the call of one (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrār* (those who are obedient to Allāh and follow His Orders strictly)."** [*Sūrah Aali Imrān* 3:193]

This is the greatest pillar of the religion and one of the fundamentals of ʾĪmān. Its meaning is to believe in the Oneness of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and the uniqueness of His Names and Attributes. To believe that He is the One true deity and whatever worship besides Him is misguidance. Belief in Allāh is founded upon three pillars which are comprised in this opening supplication:

1. Belief in the Oneness of Allāh's Lordship. To believe that He is One in His actions and

ownership without any partners. This is found in the statement,

أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ،

**"You are the Sustainer of the Heavens and the Earth, and whatever is in them."**

And,

أَنْتَ مَلِكُ السَّمَوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ

**"You are the Sovereign of the Heavens and the Earth and whatever is in them."**

**2.** Belief in the Oneness of Allāh's divinity. One must worship Him alone with no partner, and pay Him exclusive sincerity and devotion. This is found in the statement,

اللَّهُمَّ لَكَ الْحَمْدُ

**"O Allāh! All the Praises are for You."**

And,

لَا إِلَهَ إِلَّا أَنْتَ

**"There is none to be worshiped in truth but You."**

3. Belief in the Oneness of Allāh's Names and Attributes. To believe that He is unique in His Essence, Names, and Attributes without having any equal. Six of Allāh's most beautiful Names is found within this opening supplication.

The Prophet's statement, **"You are *al-Haqq* (the truth)"** is inclusive of these three types of Tawhīd as mentioned previously.

The Prophet's statement, **"O Allāh! I surrender (my will) to You; I believe in You"** combines both Islām and 'Īmān, as found in Allāh's statement (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ١٣٦ ﴾

**"Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to *Al-Absāt* [the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him, we have submitted (in Islām)."** [*Sūrah al-Baqarah* 2:136]

The people of knowledge have a principle which states,

أَنَّ الْإِسْلَامَ وَ الْإِيمَانَ إِذَا اجْتَمَعَا اِفْتَرَقَا ، وَ إِذَا اِفْتَرَقَا اِجْتَمَعَا .

"When either Islam or Iman is mentioned alone, each encompasses the other, whereas if both mentioned, each has its distinctive concept."

Following this principle, the scholars noted:

أَنَّ مِنَ الْأَسْمَاءِ مَا يَكُونُ شَامِلاً لِمُسَمَّيَاتٍ مُتَعَدِّدَةٍ عِنْدَ إِفْرَادِهِ وَ إِطْلَاقِهِ ، فَإِذَا قَرَنَ ذَلِكَ الْاِسْمُ بِغَيْرِهِ صَارَ دَالًّا عَلَى بَعْضِ تِلْكَ الْمُسَمَّيَاتِ ، وَ الْاِسْمُ الْمَقْرُونُ بِهِ دَالٌّ عَلَى بَاقِيهَا .

"There are some concepts, if mentioned individually, encompass other sub-related concepts by extension but they lose this extension if mentioned in the presence of others."[17]

Here Islām is mentioned along with 'Īmān. So, Islām is action and al-'Īmān is 'Aqīdah. The well-known ḥadīth of Jibreel clarifies this principle. As for Islām, the Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) informed us,

أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً

**"It is to bear witness that there is none worthy of worship except Allāh and that Muḥammad (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) is the Messenger**

[17] The book *Jaami al-Ulūm wal-Hikam* (pg. 25) by Ibn Rajab.

> **of Allāh, to establish the Salāh, to give Zakāh, to fast Ramaḍān, and to perform Hajj to the House if you are able to bear the journey."**

All of this mentioned are actions. Afterward, the Prophet (ﷺ) informed us about al-ʾĪmān in which he said,

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ

> **"It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad."**

This is included in ʿAqīdah. So, the Prophet's (ﷺ) statement, **"O Allāh! I surrender (my will) to You"** is considered an action while his statement, **"I believe in You"** is included under ʿAqīdah. This statement implies that the religion of Islām is both a creed and a Legislation in par with what the Salaf said about Iman,

الْإِيمَانُ قَوْلٌ وَ عَمَلٌ

**"'Īmān is a saying and action."**

# 15TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ عَلَيْكَ تَوَكَّلْتُ

***wa 'Alayka tawakkaltu***

**"and depend on You."**

## Explanation

This phrase contains trust and reliance on Allāh alone. The essence of reliance on Allāh is to have trust, resort, and contentment with what He ordains, originating from one's understanding that Allāh will suffice him and decree the best outcome for his servant. In doing so, one should follow the legislated means and strive hard to obtain one's objectives without breaching the boundaries of the legislation.

*Reliance* is one of the greatest stations of this magnificent religion. It is a major obligation which requires sincere devotion to Allāh alone. It comprises various types and significant aspects of worship that encourage righteous deeds and abundant acts of obedience.

When the heart relies on Allāh solely in all of its religious and worldly affairs, this will rectify its devotion, strengthen one's dealings with Allāh, increase his certainty and trust on his Lord (تَبَارَكَ وَتَعَالَىٰ). This *reliance* accompanies the true believer throughout all of his religious and worldly affairs; in his prayer, fasting, Hajj, kindness, as well as other matters of the religion. It also accompanies him in his endeavor to acquire provisions and so forth.

# 16TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ إِلَيْكَ أَنَبْتَ

***wa ilayka anabtu***

**“and repent to You.”**

## Explanation

The word *repent* means to return to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) with devotion and complete obedience, as He (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُۥ ﴾

**“And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord**

**and submit to Him, (in Islām)."** [*Sūrah az-Zumar* 39:54]

Allāh mentions *repentance* in numerous places throughout the Qur'ān. He also commends those who have it and orders it.

The true meaning of *repentance* is the heart's inclination towards Allāh in all situations and circumstances. One turns to His Lord with gratitude in times of blessings and turns to Him with invocation in times of distress. In times of need, one supplicates Allāh for all of his concerns.

It also means to return to Allāh with repentance from all acts of disobedience. Offering repentance requires consistency with the Book of Allāh and the Sunnah of His Messenger (ﷺ). Thereby, his actions and statements are in balance with the legislation.

# 17TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

وَ بِكَ خَاصَمْتُ

***wa bika khasamtu,***

**"I argue (with my opponents, the non-believers)."**

## Explanation

Meaning: I am seeking aid with You, O Allāh, concerning my dispute and opposition towards your enemies. I seek aid with You in refuting them and exposing their corrupt beliefs, misguidance, and falsehood. I do this to You alone.

Such understanding implies entrusting all of one's affairs to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) to repel the followers of

falsehood and misguidance. Just as Allāh informs us about His Prophet Shu'ayb (عَلَيْهِ ٱلسَّلَامُ),

﴿ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ ﴾

**"I only desire reform so far as I am able to the best of my power. And my guidance cannot come except from Allāh, in Him I trust, and unto Him, I repent."** [*Sūrah Hud* 11:88]

# 18TH SENTENCE

The Prophet (ﷺ) then said,

وَ إِلَيْكَ حَاكَمْتُ

*wa ilayka hakamtu*

**"And I take You as a judge (to judge between us)."**

## Explanation

This statement means that judgment can only be done properly through Allāh's legislation. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ ﴾

> **"And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him, I turn in all of my affairs and in repentance."** [*Sūrah ash-Shūraá* 42:10]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾ ﴾

> **"But no, by your Lord, they can have no Faith until they make you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."** [*Sūrah an-Nisā* 4:65]

Referring one's affairs must be only done to the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ﴾

**"(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ), if you believe in Allāh and in the Last Day."** [*Sūrah an-Nisaa* 4:59]

Referring to Allāh is doing so through His Book (i.e. Qurʾān) and referring to the Messenger (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ) is done so through his Sunnah (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ).

Whoever seeks other than that falls under Allāh's statement (سُبۡحَانَهُۥوَتَعَالَىٰ),

﴿ أَفَحُكۡمَ ٱلۡجَٰهِلِيَّةِ يَبۡغُونَۚ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ ٥٠ ﴾

**"Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allāh for people who have firm Faith."** [*Sūrah al-Māʾidah* 5:50]

After these introductory principles the Prophet (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ) introduced before appealing to Allāh, he mentioned his purpose, which is forgiveness of sins.

One benefit to draw from this method in appealing to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) is to gain success and His pleasure is having a sound and correct 'Aqīdah. This is our Prophet, our model and example (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) in his private supplication to Allāh in the middle of the night.

اللَّهُمَّ أَنْتَ قَيِّمُ السَّمَوَاتِ وَ الْأَرْضِ

أَنْتَ نُورُ السَّمَوَاتِ

أَنْتَ مَلِكُ السَّمَوَاتِ

أَنْتَ الْـحَقُّ ، وَ وَعْدُكَ الْـحَقُّ ، وَ قَوْلُكَ الْـحَقُّ ، وَ لِقَاؤُكَ حَقٌّ ، وَ الْجَنَّةُ حَقٌّ ، وَ النَّارُ حَقٌّ ، وَ النَّبِيُّونَ حَقٌّ ، وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ حَقٌّ ، وَ السَّاعَةُ حَقٌّ

اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَ بِكَ آمَنْتُ ، وَ عَلَيْكَ تَوَكَّلْتُ ، وَ إِلَيْكَ أَنَبْتُ ، وَ بِكَ خَاصَمْتُ ، وَ إِلَيْكَ حَاكَمْتُ .

***Allāhumma anta qaiyyimus-samawati wal-ard***

***anta nurus-samawati***

***anta malikus-samawati***

*anta-l-haqq wa wa'duka-lhaqq, wa qawluka Haqq, wa liqa'uka Haqq, wal-jannatu Han wan-naru Haqq wannabiyuna Haqq. Wa Muḥammadun, sallal-lahu'alaihi wasallam, Haqq, was-sa'atu Haqq.*

*Allāhumma laka aslamtu wabika amantu, wa 'Alayka tawakkaltu, wa ilayka anabtu wa bika khasamtu, wa ilayka hakamtu.*

**"O Allāh! You are the Sustainer of the Heavens and the Earth,**

**You are the Light of the Heavens,**

**You are the Sovereign of the Heavens**

**You are *al-Haqq* (the Truth), and Your Promise is the truth, Your Word is the truth And to meet You is true, Paradise is true, And Hell is true, And all the Prophets are true, And Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is true, And the Last Hour is true.**

**O Allāh! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help, I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us)."**

All of these aforementioned are tenets of ʿAqīdah, intended as means to reach Allāh (سُبْحَانَهُ وَتَعَالَىٰ). So, the

greatest means of appealing to Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) is the correct ʿAqīdah.

Another benefit that can be derived is that the corrupted ʿAqīdah severs the means in appealing to Allāh. When one's ʿAqīdah has become corrupted, his means of appealing to Allāh are cut off. Hence, there are no means of appealing to Allāh without having the correct ʿAqīdah.

There are no means of appealing to Allāh that will cause one to get near to Him except the correct ʿAqīdah derived from the Book of Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) and the Sunnah of our Noble Prophet (صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ). This is a priceless benefit which needs to be paid attention to.

Furthermore, newly-innovated legislated remembrances which are made up by these fabricators severe the means in appealing to Allāh, given how it drives people away from the legislated remembrances, that are full of good and free from error. Yet, the people are becoming occupied by innovative remembrances which are not free from error and deviation.

Shaykh ul-Islām ibn Taymiyyah (رَحِمَهُٱللَّهُ) said,

> "As for adopting non-legislated remembrance, it is forbidden. As for the legislated remembrances and supplications, they are the ultimate objective;

> replacing them with innovated remembrances only means the person is ignorant, neglectful, or oppressive."[18]

Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) also said,

> "The most severely flawed of people are those who take up a supplication that is not transmitted from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), even if it is from a group of scholars. How could one leave prophetic supplications and remembrances which the leader of mankind use to say?" [19]

[18] Majmoo' al-Fatawa (2/215).
[19] Majmoo' al-Fatawa (22/525).

# 19TH SENTENCE

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) then said,

فَاغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ ، وَ أَسْرَرْتُ وَ مَا أَعْلَنْتُ

***faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu***

**"Please forgive me my previous and future sins; And whatever I concealed or revealed."**

## Explanation

Meaning: O' Allāh, please forgive me for all of my sins. Indeed, Your mercy is vast, and your compassion is generous. You are the Oft-Forgiving and Most Merciful. None forgives sins except You. Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوْ ظَلَمُوٓاْ أَنفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ ﴾

**"And those who, when they have committed *Fahishah* (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; - and none can forgive sins but Allāh."** [*Sūrah Āli Imrān* 3:135]

Had he said, **"O' Allāh, forgive me for all of my sins,"** this statement is concise and covers all of this. However, seeking forgiveness is so significant that the servant needs to have in mind the various types of sins, recent sins, few sins, abundant sins, hidden sins, and manifest sins. He needs to understand that he is a sinner who falls short (in fulfilling obligations), and commits sins.

He should seek forgiveness from Allāh for these sins. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) is All-Forgiving and All-Merciful. No sin is too huge that Allāh will not forgive as He (جَلَّ وَعَلَا) says,

﴿ ۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾

**"Say: "O *'Ibadi* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."** [*Sūrah az-Zumar* 39:53]

The matter of seeking forgiveness and its great status is not hidden. Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said about it,

"It takes the servant from committing disliked actions to beloved actions. It takes him from neglecting obligations to fulfilling them. It raises the servant from a lowly station to a higher and more complete station.

Indeed, the one who worships Allāh and is conscious of Him every second of every hour of every day increases in knowledge and insight of one's religion and worship. The effects of it appears on his food, drink, sleep, awake, statements, and actions. He perceives his

deficiency and pays every situation its due right of attention.

He is in need of seeking forgiveness throughout the night and day. Rather, he is compelled to seek forgiveness at all times throughout his statements and circumstances seen as well as hidden. The results of which are enormous such as bringing good, repelling harm, and seeking an increase in strength pertaining to actions related to the heart and body." [20]

[20] Majmoo' al-Fatawa of Ibn Taymiyyah (11/696).

# 20TH SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

أَنْتَ الْمُقَدِّمُ ، وَ أَنْتَ الْمُؤَخِّرُ

***anta-l-muqaddim wa anta-l-mu akh-khir***

**"And You are the One who make (some people) forward and (some) backward."**

## Explanation

This statement is a means in appealing to Allāh with these two great names of Allāh (سُبْحَانَهُ وَتَعَالَىٰ). These two names are mentioned in this Ḥadīth in the context of seeking forgiveness for all sins; *al-Muqaddim* and *al-Muakh-khir*. This statement also denotes that sins can ruin and debase the servant as well as hold him back.

Allāh's forgiveness of the servant can advance and elevate him. All matters belong to Allāh and are in His

hands. He lowers and raises, honors and debases, and gives and takes away.

Whomever Allāh has ordained honor, loftiness, and advancement; none will be able to deprive him of it. In the same fashion, whomever Allāh has ordained humiliation, lowliness, and retreat, none will be able to assist him in being free of that.

In the Ḥadīth,

مَا مِنْ قَلْبٍ إِلاَّ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ رَبِّ الْعَالَمِينَ إِنْ شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ وَإِنْ شَاءَ أَنْ يَزِيغَهُ أَزَاغَهُ . وَكَانَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ يَقُولُ : يَا مُثَبِّتَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ . قَالَ : وَالْمِيزَانُ بِيَدِ الرَّحْمَنِ عَزَّ وَ جَلَّ يَخْفِضُهُ وَ يَرْفَعُهُ

**"All hearts are between two of the Fingers of the Most Merciful. If He wills, He guides it, and if He wills, He sends it astray.' The Messenger of Allāh (ﷺ) used to say: 'O You Who makes hearts steadfast, make our hearts steadfast in adhering to Your religion.' And he said: 'The Scale is in the Hand of the Most**

**Merciful; He will cause some people to rise and others to fall."[21]**

This statement shows that the servant does not control the affair of his happiness, wretchedness, decrease, increase, progress, and delay. So, if one is guided, it is by Allāh's guidance. If one is firm upon faith, it is by Allāh's favor. If one is misguided, it is by his diversion from guidance. Allāh is the one who manages the hearts of His believing servants. He disposes of them how He pleases, and nothing prevents Allāh from that. He turns the hearts as He pleases.

In spite of this, the servant needs to give earnest efforts towards what is beneficial and tread upon righteous paths to effect progress and attainment of Allāh's pleasure. Likewise, he needs to be far removed from wicked paths which are a means for his delay and falling into what displeases Allāh. Just as what Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ ٣٧ ﴾

**"To any of you that chooses to go forward, or to remain behind."** [*Sūrah al-Mudathir* 74:37]

[21] Reported by Imām Ahmad No. (14630) from the Ḥadīth of an-Nawās bin Sam'ān with a good chain of narrators.

One advances by doing deeds that will bring him close to His Lord, His pleasure, and paradise. Or one is delayed by committing acts of disobedience which keep him at a distance from Allāh's pleasure and draws him near to His displeasure and Hell.

The servant cannot do without His Lord, even for the blink of an eye.

# 21ST SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

لَا إِلَهَ إِلَّا أَنْتَ

***Lā ilaha illa anta***

**"None has the right to be worshiped but You."**

## Explanation

This is the conclusion of this tremendous private supplication with the greatest of statements. The statement of true monotheism: **"None has the right to be worshiped but Allāh."** It is the reason for the existence of the creation, sending the Messengers, and the revelation of Books. Mankind is divided into believers and disbelievers, blissful dwellers of paradise and wretched dwellers of Hell because of it. It is the

strongest handhold. It is the statement of Taqwaa (i.e. Piety). It is the greatest pillar of the religion and most significant branch of Imān. It is the victorious path to Paradise and safety from Hell. It is the statement of one's testimony of faith and the key to Happiness. It is the fundamental principle of Islām. The virtues of this statement and its status in the Islām are above description.

This statement is a means in appealing to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) by way of His worship and divinity. Allāh has the right to be worshiped with no partner. This statement contains an affirmation of worship for Allāh (سُبْحَانَهُ وَتَعَالَىٰ) alone.

This statement will never be accepted by merely uttering it without establishing what it indicates, applying its fundamental intent of negating polytheism and affirming Allāh's Oneness, coupled with a firm creed and belief in what this statement contains. By this, the servant becomes a Muslim.

The person who believes in this statement supplicates to Allāh alone, seeks relief from agony through Allāh only. He trusts and has reliance in no one except Allāh; he only makes vows for Allāh. He only slaughters for Allāh alone, and generally, directs any form of worship to Allāh. Just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

> **"Say (O Muḥammad ﷺ): "Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the *'Alamin* (mankind, jinns and all that exists). He has no partner. And of this, I have been commanded, and I am the first of the Muslims."** [*Sūrah al-Anaam* 6:162-163]

In summary, the statement **"none has the right to be worshiped but Allāh"** will only benefit the person who understands and implements its meaning. As for the one who says this statement yet acts upon it outwardly without believing in it is a hypocrite. The one who says this statement yet acts contrary to it like committing acts of polytheism is a disbeliever. Similarly, the one who says this statement then apostates from the religion of Islām due to denying something from its requisites and rights. Such person will not benefit from it even if he utters this statement a thousand times.

Likewise, the statement will not avail the who says it while directing all forms of worship to other than Allāh, such as supplicating to other than Allāh,

slaughtering, making vows, seeking relief from agony, trust and reliance, repentance, hope, dread, love, etc.

Whoever directs any type of worship that is befitting for Allāh to other than Him is a polytheist even if uttered the testimony, **"Lā ilaha illallāh (i.e. none has the right to be worshiped but Allāh"** simply because he didn't act upon what this statement mandates of Tawhīd and sincerity. [22]

This Ḥadīth combines Tawhīd and seeking forgiveness following the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) in which He says,

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ﴾

> **"So, know (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that *Lā ilaha ill-Allāh* (none has the right to be worshiped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women."** [*Sūrah Muḥammad* 47:19]

Shaykhul-Islām Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said,

[22] Refer to the book *Yaseer al-Azeez al-Hameed* page No. (78).

"Saying the testimony of faith with genuineness and certainty eliminates all forms of polytheism, small or huge, done accidently or intentionally, done secretly or publicly; and eradicates it in all of its descriptions, secret and subtle ways.

Seeking forgiveness eliminates whatever remains of sins resulted from polytheism. So, Tawhīd eliminates the foundation of polytheism and seeking forgiveness wipes away its consequences.

Hence, the most superior praise is the statement *Lā ilaha illallah* (i.e., None has the right to be worshiped but Allāh) and the most superior invocation is *Astaghfir Allāh* (i.e., I seek Allāh's forgiveness)." [23]

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[23] Majmoo' Fatawa (11/697).

# 22ND SENTENCE

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then said,

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ

***wa Lā hawla Wala quwwata illa billah***

**"There is no might or strength without Allāh."**

## Explanation

This statement is found in some of the versions of this Ḥadīth in the Ṣaḥīḥ book. It is a statement of implying one's submission, yielding, entrustment, and disavowal of having might or strength without Allāh. The servant is not the true owner of any of his affairs, nor does he have any means of repelling evil or have any strength to bring about any good except if Allāh wants it.

The servant cannot change from disobedience to obedience, from sickness to health, from weakness to strength, from deficiency to completeness without Allāh. He doesn't have any strength to carry out any of his affairs or actualize any of his objectives and goals without Allāh.

This tremendous statement comprises of affirming the Decree of Allāh which is one of the great principles of Islām. Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said,

> "Muslims agree upon this statement and accept it. It is clear and suitable for affirming Allāh's decree and invalidating the statement of the Qadariyyah."[24]

This statement is so great al-Bukhārī dedicated a chapter in his Ṣaḥīḥ under the title **"There is no might or strength without Allāh."**

Whatever Allāh wants will come to pass and whatever He doesn't will won't. Not a single atom moves without His permission or any event occurs without His supreme will. Not an atom's weight in the heaven and earth, small or big slips pass Allāh without Him having full knowledge of it; His decree encompasses it,

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[24] *Shifaa' al-Aleel* page No. (112).

and His supreme will executes it, and His wisdom necessitates it.

His statement, **"none has the right to be worshiped, but You and There is no might or strength without Allāh"** unites Tawhīd and seeking aid. Surely, the statement, **"none has the right to be worshiped but Allāh"** is one of Tawhīd and actualizing it is found in the saying of Allāh,

﴿ إِيَّاكَ نَعْبُدُ ﴾

**"You (Alone) we worship."** [*Sūrah al-Fatihah* 1:4]

The statement, **"there is no might or strength without Allāh"** is one of seeking aid as found in the saying of Allāh,

﴿ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾

**"and You (Alone) we ask for help."** [*Sūrah al-Fatihah* 1:4]

Allāh (سُبْحَانَهُ وَتَعَالَى) gathers these two principles in various places like His statement,

﴿ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

**"So, worship Him (O Muḥammad ﷺ) and put your trust in Him."** [*Sūrah Hud* 11:123]

And,

﴿ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ أُنِيبُ ٨٨ ﴾

**"in Him I trust, and unto Him, I repent."** [*Sūrah Hud* 11:88]

And,

﴿ قُلۡ هُوَ رَبِّي لَآ إِلَٰهَ إِلَّا هُوَ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ مَتَابِ ٣٠ ﴾

**"Say: "He is my Lord! *Lā ilaha illa Huwa* (none has the right to be worshiped but He)! In Him is my trust, and to Him will be my return with repentance."** [*Sūrah ar-Ra'd* 13:30]

And,

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ
وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ
لِكُلِّ شَيۡءٖ قَدۡرٗا ٣ ﴾

> **"And whosoever fears Allāh and keeps his duty to Him; He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh; then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed, Allāh has set a measure for all things."** [*Sūrah at-Talaaq* 65:2-3]

How beneficial, delightful, and wholesome a night in which the Muslim stands in the middle of the night praying to His Lord as much as he can, and starting with this tremendous opening supplication. Doing it revives faith and Tawhīd. It strengthens his connection to His Lord and Master, Allāh, out of hope for tremendous benefits. To Allāh alone, without any partners, belongs success.

All praise belongs to Allāh, the Lord of all that exists. I ask Allāh to make this purely for His Face, in accordance to what He loves, and beneficial to His servants. May Allāh grant us and the rest of our Muslim brothers success to what He loves and is pleased with from statement, action, and intention. May He guide us all to His straight path, the path of whom Allāh bestowed upon the Prophets, the truthful, the martyrs, and the righteous; how excellent is their company.

Indeed, He hears the supplication and is deserving to be hoped in. He is Sufficient for us, and He is the Best Disposer of affairs (for us). May Allāh raise the rank of our Prophet Muḥammad, his family, and companions; and may He grant them abundant peace until the Day of Judgement.